HE UNIVERSALIST *Leader*

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JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

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THE UNIVERSALIST Leader

A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

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PUBLISHED Monthly, at $3.00 a year. Postage prepaid in the United States. Postage to Canada 50c; in other countries, $1.50. Single copy 25c.

ENTERED as second-class matter at the post office in Boston, Massachusetts. Acceptance for mailing at second-class rates of postage under that act of March 3, 1879 (section 520, P. L. and R.)

PUBLICATION OFFICE, 16 Beacon Street, Boston 8, Massachusetts.

The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to co-operate in establishing the Kingdom for which he lived and died.

To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

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OUR CONTRIBUTORS

January, 1954 — No. 1

The **cover** picture shows Dr. Robert Cummins, retiring general superintendent, and Mr. Alan F. Sawyer, president of The Universalist Church of America, congratulating the newly installed general superintendent, Dr. Brainard F. Gibbons.

Dr. Frank D. Adams, one-time president of The Universalist Church of America, clergyman, author and elder statesman of Universalism, preached the sermon at the installation of the new general superintendent. **The Sacred Flame,** the text of this memorable sermon, is truly both beautiful poetry and inspiring prophecy.

Editor and photographer co-operated in recording the event when Brainard F. Gibbons was installed as general superintendent of Universalist Churches.

Harmon M. Gehr, minister of the Universalist Church of the Restoration, Philadelphia, and superintendent of Universalist Churches in Pennsylvania, has said exactly the right thing at the right moment in his call to inner loyalty in **The Heart of the Matter, Loyalty.**

Brainard F. Gibbons, general superintendent, continues his **Conversations with Universalists** in this number.

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'he Sacred Flame

nk D. Adams

makes the winds his messengers,
ministers, flames of fire.

—Psalm 104:4

N everyone's life a few events, dates and places stand out as mountain-peaks of memory. I give u now the twenty-first of July, 1936.

The ship upon which we were cruising in the east- n Mediterranean, my wife and I and a small party of ends, came to anchor at 6:30 that morning in the rbor of Piraeus. Piraeus, as you know, is the harbor Athens, as it has been from time immemorial. The y lies about four miles inland, and is now reached ost conveniently from the harbor over a fast elec- c railway. In ancient times of Athenian splendor gh, parallel walls, some two hundred yards apart, n that four-mile distance from the Acropolis to e sea, thus insuring a protected lane by which the y always had access to its harbor. Thus, against e primitive weapons then in vogue, they could with- and a protracted siege with the besiegers at the very ot of the walls.

We arrived, as I have said, early in the morning, d were overjoyed to learn that a great demonstration as to be held that very afternoon in the stadium here "the Sacred Flame" was to be started on its ay to Berlin for the opening of the Olympic Games. nd we were all invited to attend.

I.

Perhaps we do not all quite understand what is eant by the "Sacred Flame." In ancient Greece, or ellas as it was then known, the Olympic games, -called because they were held in the city of Olym- ia, were celebrated every four years; hence the term lympiad, meaning a four-year period of time. Events Hellas were reckoned by Olympiads rather than y years as we reckon them now. At the opening of e games every four years a torch was lighted, and om this the fire was ignited on the altar in the idst of the stadium. This fire was known as "the acred Flame," and it was not suffered to go out uring the entire period of the contests.

In 1936, as the games were to be held in Berlin at year, someone conceived the idea of carrying a ghted torch, by means of relays, from old Olympia Berlin. The idea caught on at once. This torch, "the Sacred Flame," was to be kept continually burning. It was ignited in the ruined old stadium at Olympia by means of a burning-glass. The rays of the sun were converged and focused upon the torch until the heat thus generated caused it to burst into flame. I shall never forget my astonishment when, as a child, I saw a man light his pipe in that way with an ordinary magnifying-glass.

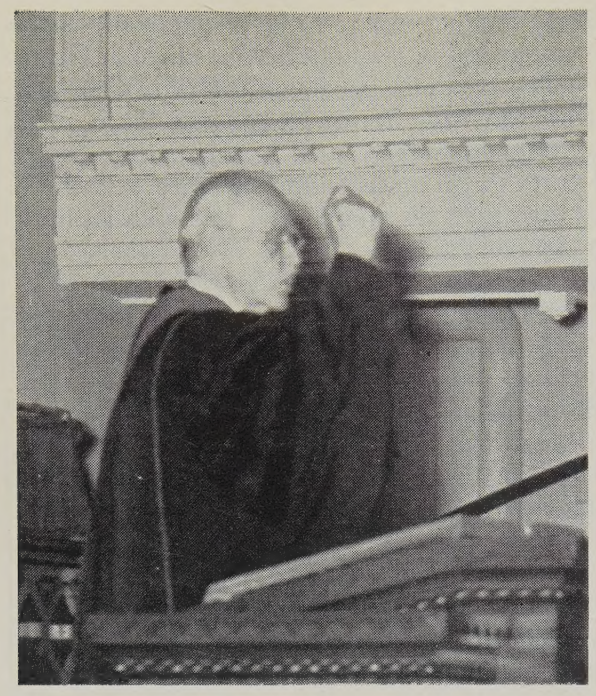
From that moment the torch was kept burning until it reached Berlin. The last runner to receive it there was the man who, in 1896, when the games were held in Athens, had won the Marathon race, over the identical course taken by the courier who, nearly twenty-five hundred years ago, ran to tell the Athenians the news of the victory at Marathon. This last runner in the relay put the torch to the waiting altar and the Olympic Games of 1936 were officially begun.

For several centuries the Olympic Games were forgotten. Then, in 1896, they were revived and held that year quite appropriately in Athens. To accommodate them the new stadium was built. Actually it was the ancient stadium, restored and enlarged, almost in the shadow of the Acropolis. It was here that the demonstration was held on that afternoon of July 21 and which it was our good fortune to witness.

It was a glorious sunny day, as all days are at that season in Athens. About sixty-five thousand people had assembled for the spectacle which was patterned as nearly as possible after the Olympics of twenty-five centuries ago — the music, the costumes, the contests and the setting of the vast arena. King George, the reigning monarch, was present. He entered the arena attired in a simple naval uniform, unattended by military guards. There was singing by the great chorus, a few races after the ancient manner and the awarding of the laurel wreaths of victory. There was colorful pageantry, the participants all garbed in ancient costumes. Around the upper ledge of the amphitheatre had been set the banners of all the nations participating in the games that year, silhouetted sharply against the deep blue of the sky. This was the only modern touch in the entire scene. For the rest we were carried back to the Hellas of twenty-five centuries ago.

The climax came in the arrival of "the Sacred Flame." The official start was from the stadium at Athens, but the torch had been ignited the day before, as I have indicated, at Olympia, about a hundred miles away. As the runner, holding the flame aloft, entered the arena, the crowd rose as one man

(Continued on Page 6)



Dr. Frank D. Adams preaching.

Brainard F. Gibbons Installed as General Superintenden of Universalist Churches

BRAINARD FREDERICK GIBBONS was installed as general superintendent of Universalist Churches in the sanctuary of the Independent Christian Church of Gloucester, Massachusetts, Sunday evening, December 6, 1953.

A representative group of Universalists performed the installation on behalf of the entire fellowship. Dr. Fenwick L. Leavitt, Jr., president of the Universalist Ministers' Association, opened the service following the processional of the gowned clergy.

The Rev. Harry Sherman, a representative of the 1953 class of newly ordained ministers, led the congregation in a responsive reading.

Following an anthem by the Gloucester choir, the Rev. Howard B. Gilman, superintendent of New York State Universalist Churches, read the Scripture lesson.

Dr. Frank D. Adams, past president of The Universalist Church of America, was the preacher of the Installation Sermon. The text of Dr. Adams' memorable sermon, *The Sacred Flame,* appears elsewhere in this number.

The Act of Installation was performed jointly by Dr. Robert Cummins, retiring general superintendent, and the Hon. Alan F. Sawyer, president of The Universalist Church of America. Following the Installation, the Prayer was offered by Dr. Cummins.

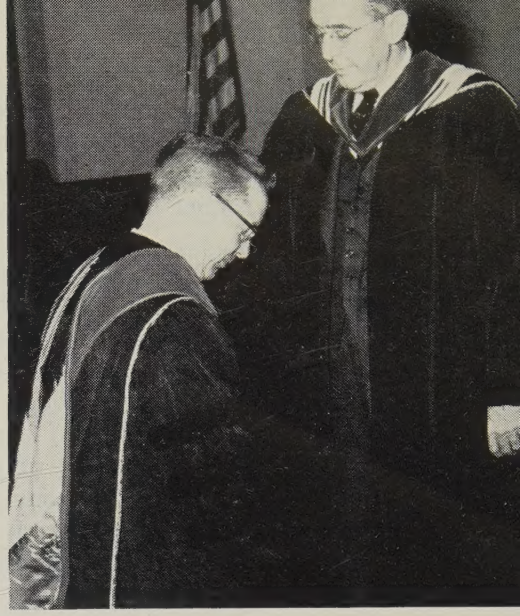
The Benediction was pronounced by the new installed general superintendent, Dr. Brainard Gibbons.

Following the service, the congregation, made u of clerical and lay representatives from many of ou State conventions, attended an informal receptio for Dr. and Mrs. Gibbons in the vestry of the churc

The Committee on Arrangements at the Glouce ter church was made up of Carleton E. Brown, chai man, Dr. A. Lynn Booth, minister; Mrs. Hele Runkle, organist and choir director. The ushers wer John Lovett, Warren Hewitt, Arthur Stevens, Charle Swift, Kenneth Rhoades, Carroll Steele.

The Processional.

Dr. Gibbons kneeling for the Installation Prayer offered by Dr. Cummins.



Below center, left to right, Dr. and Mrs. Cummins, Dr. Adams, Dr. and Mrs. Gibbons, Mr. and Mrs. Sawyer.

Left to right, Dr. and Mrs. Gibbons, Mr. Sawyer.

(Continued from Page 3)

to its feet. Down the center of the enclosure he sped, with other runners following in his wake, put the torch to the waiting altar; and at that instant the five-linked official banner of the Olympics was flung to the breeze.

Then, when the pageantry was over, the torch received again the fire from off the altar and the runners were once more on their way. First they ran up the slope of the Acropolis, and there in the shadow of the Parthenon they invoked the spirits of the heroes of a long, long past. Then down the slope again, out through the streets of the city and into the open country. Night and day without stopping the torch was carried through seven nations and more than a dozen great cities to the waiting multitudes at Berlin.

II.

In this dramatic episode we have the material symbol of an idea which has long been celebrated in religion, poetry and song. Consider any great cause, an ideal, a truth calling for high endeavor. It has been carried across chasms of time over bridges built of human spirits. The light-bringers have always leaped their way from living heart to living heart. The torch bearing "the Sacred Flame" moved from Athens to Berlin through hundreds of hands, the runners working in relays. One would carry it a thousand meters, running as fast as he was able. Then he passed it on to another who carried it another thousand meters; and so on to its destination. An uncounted number of trained young athletes participated in this spectacular race; and no Homer or Virgil, no Milton or Shakespeare, every conceived a more striking symbol of the divine torment which has been stirring in human hearts since man conceived the first ideal which he deemed worthy of passing on to posterity.

World War I, in our own nation at any rate, was in the nature of a great moral crusade; in contrast to the spirit in which World War II and the more recent conflict in Korea were waged. This fact, and the reasons for it, I wish to discuss sometime, but I may not do it now. In that earlier conflict, fired by that crusading spirit, there was a great outburst of patriotic marching-songs, and poetry, most of it never set to music. Who of you who moved through those stirring days can ever forget the thrill of Colonel McCrea's poem, written in the darkest days of that titanic struggle?

How vividly I recall the day and the very hour when it was first brought to my attention. I was in the Officers' Training Camp at Fort Sheridan, Illinois. The papers that morning had carried news of t disaster which had overtaken the Italian allies their campaign on the Alpine front. Our compa had just come in from a forenoon of gruelling d and field maneuvers. On each man's bunk was mimeographed sheet of paper. I picked mine u looked at it, and read for the first time the poe *In Flanders Fields,* reaching its climax in that rin ing challenge:

"To you, from falling hands, we throw
The torch. Be yours to hold it high!
If ye break faith with us who die,
We shall not sleep, though poppies blow,
In Flanders Fields!"

III.

The supreme worth of the individual — indee of every human personality. I rejoice, I am humb proud, that my church has had the vision and t spiritual daring to make that avowal, and in wor so clear and plain that a wayfaring man, though fool, need not err therein. Other fellowships ha timidly approached it, by indirection, implicatio innuendo or inference. But here we have it bold directly, without apology and without compromis We avow our faith in the supreme worth of *eve* human personality!

This is more than just a profession of belief; th is an avowal of faith; and the difference has bee clearly pointed out. One may profess an intellectu agreement with or acceptance of a certain doctrine o dogma. So what? That may be the end of it. In tha manner multitudes every Sabbath day take the Apo tles' Creed or the Nicene Creed upon their unmean ing lips. But an avowal! An avowal is a solem pledge to *do* something in pursuance or fulfillme of an intellectual conviction. We avow our faith i the supreme worth of every human personality; an thus we pledge ourselves to *act* in conformity wit that avowal at all times and in every relationshi with our fellow men.

This is not always an easy thing to do. Indeed, th requirements of genuine religion make heavy demand upon faith and idealism in this hostile or semi-hostil world. It is far easier to follow the line of least r sistance and accept the Calvinistic doctrine of mor reprobation, original sin and total human depravit than to look with the pitying eyes of Jesus upon th multitudes who are as sheep without a shepherd. is far easier, in the glitter of superficial evidence, t agree that the natural destiny of the millions is he and endless torment than to embrace the doctrine o Universalism that in even the meanest of souls the

a spark of the divine capable eventually of find- the way of salvation and light. Far easier, I say, the fearful, the indolent or the indifferent mind; this higher concept calls for an insight and a pth of spiritual perception which only a few are able and willing to exercise or evoke. There is thing cheaper intellectually than the flippant jibe commonly heard that Universalism is an easy re- ion and the practice of it a moral joy ride. I know nothing that makes heavier demands upon the imate resources of the awakened mind and heart. But here we have high testimony to the truth of s heart-searching doctrine. Inconsequential though individual may seem to be, a liability rather than asset in the social economy, he is yet a link, an dispensable link, by which some spark of "the Sa- ed Flame" is transmitted. And none so poor or mean at he may not have a hand in it. It confirms the th of our racial interdependence. So when the ch, though feebly burning, is extended to you from faltering hand of some runner who has carried for his own little space, you dare not refuse to re- ve it. You dare not break the chain.

No, we dare not break the chain. You, myself and weakest among us must carry on. How well Lin- n expressed it in simple words of gold when he id tribute to those who had fought and died at ettysburg: "It is for us, the living, rather, to be dedi- ed to the unfinished work which they who fought e have thus far so nobly advanced. It is for us her to be here dedicated to the great task remain- before us, that, from these honored dead, we e increased devotion to that cause for which they ve the last full measure of devotion." The task never finished, the race is never done. We are links an immortal succession, and not one can be lost broken.

In Salonika, which is the ancient Thessalonica of ul's labors and letters, there is a very old monas- y, one of the points we visited on our tour of the editerranean region. There quiet, gracious-looking ests of the Greek Orthodox Church showed us cer- n ancient manuscripts. These were priceless parch- nts containing fragments of the New Testament d other sacred writings which the monks of the ly Middle Ages had laboriously copied out by nd. Those were dark days in the earth. Science, ch as had been previously mastered, had gone into ipse. Learning had almost totally disappeared. e masses of the people were submerged in pov- y, ignorance and superstition. Even the ruling alty could rarely read or write. The only flickering lamps of learning were in sheltered, out of the way monasteries here and there where a few monks treasured books and parchments and passed on from one to another the almost forgotten art of writing. And there it was, through creeping centuries, that copies of the Bible and other precious literature were jealously guarded and copies made to be handed on to those who should come after them.

And when the morning of the Renaissance dawned these treasures were brought out into the light. The scribes in those moldering monasteries were the living links in the chain of succession reaching across the chasms of centuries and transmitting the light to modern times. Without them learning would well-nigh have disappeared from the earth; and the rare old manuscripts we saw in Salonika were some of the work of their hands.

IV.

People of the orient are much more concerned than we westerners to maintain an unbroken physical line of family succession. To be childless, particularly with male offspring, is a major calamity, almost a disgrace. The implication, of course, is that sons will not only maintain the physical line but will also uphold and defend the most cherished spiritual traditions of the family. That is well enough, too, a worthy ambition.

But we are apt to overlook the fact that the successions which really count in the world are not physical but spiritual. There is no assurance that a son will carry on in the spirit of his father. Indeed, one's spiritual heirs and successors are very likely to be not those of one's own flesh and blood. And it is better so, for thus no one is disqualified by the accident of birth. That is why we have such men as Abraham Lincoln. Even the humblest of origin may find and fill a place. If in one's own family there is no high tradition or worthy ambition, one may reach out in spirit—here, there, everywhere—capture one and make it his own, for himself and mayhap for his children. From the fire of some great inspiration a torch may be ignited and a new succession begun. This was the truth that inspired Emerson when he penned those exuberant lines:

"I am the owner of the sphere,
Of the Seven Stars and the solar year;
Of Caesar's hand, and Plato's brain,
Of Lord Christ's heart and Shakespeare's strain!"

We can make these words our own, and with as much warrant as did Ralph Waldo Emerson. All this ours. Let no one hesitate to affirm and make it so. From great books, from flaming spirits of the

past, from glowing ideals in the present, the spark is caught. Only let us give ourselves time in the hurry and confusion of this restless day for such influences to seek out and find us. Push and urge, if you will; there is need for all that. But before the Gleam can find us and ignite "the Sacred Flame" we must become quiet and receptive in our minds. Even to sit silently in the presence of greatness, whether spiritual reality or physical symbol, is to feel in one's pulses the heart-throbs of eternity.

One such hour came to me on the occasion of my first visit to Athens. I had gone during the day with a party on the usual conducted tour of the Acropolis and was duly impressed. But that evening, with two or three like-minded friends, I returned to view that majestic pile by starlight. From the foot of the hill we slowly wended our way upward through the darkening shadows. Little by little the spell of the spot descended upon us. We were not quite alone, for others were near at hand, and from the shadow of a nearby rock we could hear the half-whispered voices of a pair of lovers. Down at the foot of the hill, a few hundred yards away, a kind of carnival was going on, with all the raucous noises that usually appertain to such things. But these were soon forgotten, the sounds merging into a vague and almost unnoticed overtone. When we reached a certain point, we could see the outlines of the Parthenon dimly against the inky blue of the sky. And there sat down to look, listen and absorb the mystic spirit of that immortal spot.

There was no moon that night; and I assure you that there is something about a moonless night on the Acropolis which is indescribable. Gazing upward at that ruined temple of Pallas Athena, I recalled the giants of the spirit who had once walked in its shadow and added their lustre to its renown—Phidias, Themistocles, Pericles, Aristides, Demosthenes, Aspasia!—such a galaxy of souls as no other nation under the sun has ever dreamed of. Yes, and Paul, who had stood there and gazed across at the Areopagus upon which he had made that masterly defense of his gospel.

And as I looked and dreamed a strange thing came to pass. A faint glow seemed to be gathering around the pillars of the Parthenon. It was as if the gleam of the stars above, the tiny reflection of the sleeping stones and the twinkling lights of the city below were all caught up and gathered together and absorbed in a kind of unearthly phosphorescence by those pathetic, mournful marbles; as if the disembodied spirits of those who had once luxuriated there had joined themselves in one last wistful turn. The sense of time and space, of life and mortality, was simply overwhelming. A place an hour never to be forgotten.

Strong personalities are able somehow to we the same spell and so transmit some share of th inner light. We seek them out and we sit at th feet. When I think of what we call education the schools I attended and the years spent in th I scarcely recall the curricula, the science, the histo the philosophy to which we applied ourselves. that we had, to be sure; and very essential it w too. But what I really remember are three outstan ing teachers, men of heart, mind and vision, w symbolize for me the real meaning of Educati One in high school; frail of physique, but fairly candescent with love of learning. The Latin taught me? I retain it hardly at all; but I carry image engraved upon my soul. Then I went on college. Philosophy? An entrancing subject. H the man who interpreted it! I never think of schol ship in its ripeness that his glowing face does rise before me. And once again in the semin where another master-mind challenged my ultim ambition. Quiet, modest—almost pokey, some the boys declared—his face framed in snowy h and a beard that might have come right out of t pages of the Old Testament, he poured into soul a spiritual something which no words can p ture or define. And whenever I think of high scho college and seminary, these three light-bringers the Almighty flash their radiance once more in my soul.

And of all this treasure of the spirit, come do to us through countless generations, we are hei heirs that we may become transmitters. The issu challenging us today are not the specific issues which those who went before us devoted themselv But, in whatever garb they come, in whatsoev word, phrase or symbol they clothe themselv they come as plumed knights of the same gre cause; a cause which has not altered its basic ture from generation to generation since the wor began—the cause of human progress, freedom a light. And the flaming spirit in which they come always and everywhere the same.

We are runners in this timeless race. We are t torch-bearers of our generation, the only true ap tolic succession. And in it we must not, we dare n falter or fail.

> "He makes the winds his messengers,
> His ministers, flames of fire."

'he Heart of the Matter, Loyalty

rmon M. Gehr

Through you, this church has a mission to fulfill in this age, and the magic word is Loyalty. The loyal are not looking for the Kingdom—they are making it.

THE value of life lies not in what individuals get out of it, but in the supreme and super-in-'idual value of loyalty. Loyalty, the devotion of : self to the interests of the community, is indeed : form which the highest life of humanity must :e, whether in a political unity, or in the church iversal. Without loyalty there is no salvation. .e detached individual is an essentially lost being." Those words by a revered thinker, Josiah Royce, nounce the same theme as occurs in Paul's great- chapter, the thirteenth chapter of First Corinthians. that seems like a strange statement because the ›rds *loyalty* and *love* do not appear to be similar, me point out that love in any of its many shades of :aning is a delusion unless there is in it the quality faithfulness or devotion. "There *abideth* faith, pe and love." Loyalty is in that word *abideth.* The ›rd *loyal* comes from the Latin *legalis,* meaning *law.* yalty is the law in love, and let him who loves dis- ey that law at his own risk.

Loyalty is a major force making for unity in any e—even in the existence of a civilization. Lose 'alty and all is lost. It gives point and flavor, most all, meaning, to a life or a culture.

Consider! What would our nation be if they who ew up the Declaration of Independence had not ant it when they concluded with these words: Ve mutually pledge to each other our Lives, our rtunes, and our Sacred Honour." Because there s something that gave those words body and soul ring the dark days of the Revolution and the bleak ırs of foundation, the United States came to be.

Or what does it mean when words uttered by the o parties in a marriage ceremony are fulfilled to ir best ability? "Wilt thou love, comfort, honor, sickness and in health, in sorrow and in joy, and, saking all other, keep thee only unto her (or him), long as ye both shall live." But what is the result either or both persons fail to fulfill those words spirit and in truth? A wealthy heiress was en- ged to a man of means, and someone asked if y had tastes in common. "Oh, yes," she said, "we ! He doesn't think much of me, and I don't think ch of him!" Before the marriage of such attitudes, arrangements should be made with the court of divorce.

What does the life of any person signify unless there is loyalty in it? It may be loyalty to a life's partner and to no other person or institution, yet this one love is enough to keep a man whole. It may be devotion to a profession or to some cause and this loyalty will suffice to keep personality intact. Think of the ones who have had no deep love for anything or anybody apart from themselves. You'll find them shuffling around on downtown streets near flophouses and free breakfast clubs. They could not muster devotion to anything outside the periphery of brute existence. But do not localize the phenomenon. They are also in homes on the heights, driving in new cars, patronizing the best shops. John Oxenham wrote about them:

"And in between on the misty flats, the rest drift
to and fro . . ."

What will our warring world become in immediate years unless inclusive loyalties are discovered for the nations? The incessant bickering, the hot and cold wars, cannot go on forever. If civilization is not blown to pieces in an orgy of senseless hatred it may slowly die of many small stabs of disaffection. But, many many ask, what is there to which both east and west can be loyal? The answer is simple and inclusive—the human race, let's join it! The spirit of man, productive of mosques and cathedrals, of suspension bridges and symphonies, of scientists and saints—this it is the world must unite in honoring and protecting. If the United Nations does no more than slowly wind threads of appreciation, understanding and mutual help around the globe, through agencies of health, education, agriculture, and the like, it will have performed an indispensable function. This is groundwork for a united world, and let no politician disguised as a statesman make anyone believe otherwise.

I believe in miracles which conform to everyday

experience and ever-present laws of life. What makes a seed grow? No scientist has found out—analysis of the facts produces only paralysis of the understanding. We know how to help the seed grow by means of right soil conditions, light, moisture, cultivation, but no one has produced the miracle of life itself.

Loyalty is a miracle. No person can explain why he is faithful unto death to another person or cause. Dissection of that miracle may be destructive of it. It is better to enjoy it. But one thing we know: loyalty is conditioned by loyalty. It is best caught or taught by the example of loyalty. Perhaps it follows the insight of Aristotle: "Men come to be builders by building, harp players by playing on the harp; exactly so, by doing just actions we come to be just; by doing the actions of temperance we come to be temperate; and by doing brave actions, brave." Nothing is more wonderful to behold or to experience than miracle-working. The creation of loyalty by being loyal is a miracle.

The test of loyalty, too, is more than by measure of what one receives for it materially. Even the loyalty of a dog rises beyond the food his master gives him. If people were faithful to each other only because of mutual satisfactions rendered, it would be a world with little in it to encourage anybody. But there is a spirit above and beyond that, which does not "to the marriage of true minds admit impediments." It does not ask, "What's the percentage?" but enters into team-play in order that tasks may be performed. And if this involves the subordination of personality, so be it. The members of a great orchestra are loyal first to the music that is being played; they obey the conductor so that the pattern of the symphony may emerge, they stroke their bows unitedly and observe their neighbor's phrasing that the music's true meaning may be made clear. And when the glory of Beethoven or Brahms is enunciated in dynamic clarity, and the listeners thrill and the critics rave, it is loyalty which is speaking—loyalty to the highest in music.

The stupendous error of those who would enforce loyalty is observable right at this point. No more than if musicians signed an oath declaring they would be ever true to the music of Richard Strauss, can persons be made loyal by force. A dog may be whipped because he runs from home, but it is unlikely that he will be the faithful creature who leaps gladly upon his master's return. If he is a real dog's dog he will run away again and not return. Similarly, Loyalty Purges and Loyalty Oaths cannot make people into good citizens. It may make them fea and cunning instead. Oh, yes, they will sign on dotted line for that means bread. But they will be less likely to plot. Loyalty is not a word; it i life. To win enthusiastic support for a nation not to be assumed that persons are automatica disloyal and must have their loyalty proved. T destroys devotion. The basic assumption for right human relationship is that men *are* loyal each other.

On our Wayside Pulpit recently there was a s tence by William James that starts long though "The service of the highest is a cosmic patriotis which calls for volunteers." We ask, "What is t highest and how does one serve it?" Then we p der. Perhaps we come to the conclusion that hi loyalties to God and man may be merged and th we can never serve God and exclude man, or ser man truly and leave God out of the picture.

In medieval times the structure of society was the order of the pyramid. At the apex was t monarch; just beneath him were a few select barons of high rank and to their liege lord th pledged undying fealty; under the barons in great numbers were other knights, who likewise pledge their homage; on and on lower orders of retaine were ranked in increasing numbers, until at the ba of the pyramid millions worked to sustain the soci system.

It is readily observed that each effective citize was loyal to the man at the top when he was loy to those who were immediately around and abov In a similar manner all loyalties, great and smal meet and merge; likewise our disloyalties have the effects afar. It is well to be chary about talk of one faithfulness to God unless there is also gentlene and generosity in relations with those who are nea at hand. Sensing near responsibilities such a on does not speak wildly about "Me und Gott." Th Bible says it better: "What does it profit if a ma says he has faith but has not works? Can his fait save him? If a brother or sister is ill-clad and in lac of daily food, and one of you says 'Go in peace, b warmed and filled,' without giving them the thing needed for the body, what does it profit? So fait by itself, if it has no works, is dead." (James 2:14-17

Nearly everyone fails to serve the high by servic to the low, and even those who best succeed ofte have a deep sense of failure. Yet it is possible, too to be loyal in an everyday sense because one tri ardently to be true to ideals, to be cosmically pa triotic. Possessing a code which is rigorous in i

mands, a code of honor or of ethics, is a means introducing into daily life something which is sperately needed. There is never supply enough meet the demand for justice, kindness, chastity, rbearance, accuracy, or whatever it is that one's rsonal code requires. Not that stuffiness and self-nsciousness are called for—but more purpose in e conduct of life, definite standards of elemental cency, are always needed. When they are made parent by the faithful keeping of good men and omen, an entire society may have its seamy face ted. Richard Lovelace may unconsciously have itomized part of the Elizabethan genius when he id to Lucasta,

"I could not love thee, dear, so much,
Lov'd I not honour more."

o loves mean as much as they might unless there e greater loyalties to make them radiant.

Loyalty throws down a gauntlet to all who believe at civilization rests on the use of physical force. It serts that Jesus and all the prophets are right, and at Caesar and all the conquerors are wrong. It clares that the essence of human culture is faith d trust. We live because those who preceded us lieved in each other, and were somehow sustained their faith. Any time to come that is more than era of cave-dwellers will measure the things that unt precisely by the degree of trust that we, and hers to follow us, have in each other.

By and large, the human race fulfills its obligations. As L. P. Jacks has said, "Man is by nature a responsible being, which is another way of saying that he is a born trustee . . . He is a trustee and under obligation not to betray his trust; but his right to be trusted defines the fundamental duty his fellow-citizens owe to him."

I assume that all those in our congregations are workers for and through our churches. If we do not already have your loyalty I invite it. We need it! Let me suggest three ways in which you may show yourself to be a true part of a loyal fellowship.

First, be regular in attendance at the Sunday worship service. And come prepared to let the reach of your spirit exceed its grasp. Unless you are desirous to renew yourself it is not likely that you will.

Second, volunteer for some capacity in the church's work. Don't worry if you have but little time or feel that your talent is small. There is a need and a place for every volunteer.

Third, find a friend within the church, someone to whom you can be loyal. It will be reciprocated, for this is truly a friendly people.

That's all. It's a simple program. Yet society is held together and grows healthfully because of such simple conditions. Through you this church has a mission to fulfill in this age, and the magic word is *Loyalty.* The loyal are not looking for the Kingdom —they are making it!

One hundred and forty people gathered at the First Universalist Church in West Paris, Maine, on Sunday morning, November 8 to witness the presentation of the Citation from The Universalist Church of America to the Minister-Emeritus, the Rev. Eleanor B. Forbes. The presentation was made by the Rev. Walter E. Kellison, superintendent of the Universalist Church of Maine, who also preached the sermon.

Many friends from outside West Paris came to the service, including Buckfield, Mechanic Falls, New Gloucester, Portland, Casco, Norway, South Paris, and Bryant Pond. There were two people there who were present at Miss Forbes' Ordination October 17, 1901 at Gray, Charles Sanborn of Buckfield, and Mrs. Clifton Clark of New Gloucester.

Universalism in the South

IT was this editor's pleasant duty to visit our Alabama Universalists near the year's end. This was not our first journey into Southern Universalism. We have visited Alabama before and have had fellowship both pleasant and profitable with North Carolina and Georgia Universalists. As always, the experience was most pleasant and heartening.

A northern visitor to the South is impressed (more and more each succeeding visit) with the growing industrial and cultural vitality of the entire region. Here is an area of most rapidly growing importance to continental America.

One sees and hears about not only new factories and distributing plants, but also new churches and more and better college facilities. Indeed, if that stout old Universalist, Horace Greeley, were still living he would change his compass sights. Instead of advising youth to go West as he once did, Horace Greeley would now surely say, "Go South, young man."

We would like to say to the Universalist Church, "Go South with as much as you can muster of church extension resources." We have said it before. We say it again with all the urgency we can command.

In Alabama Universalism is weak in quantity, but unusually strong in the quality of its membership. Here Universalists in tiny minority are nevertheless leaders in their communities and in their state. Ministers and churches are few and scattered. The ministers are hard working leaders who do not spare themselves. The laity are intensely loyal.

We believe that a combination of local, state and national resources undergirding a co-operative plan worked out and set in motion in the near future could and would bring about great growth of Universalism in Alabama. We believe such a plan ought to be worked out speedily. We believe that such a plan should make use of our best preachers and educators for limited periods of volunteer service. While we cannot personally qualify as best or even second best on either count, we would gladly do our part in such a movement. Specifically we would go for limited periods of service and we are sure we could get the full permission of our trustees to do so even if it meant moving the editorial sanctum temporarily to Alabama. And why not?

Policy making is not our province. Reporting is. We therefore report the incontrovertible fact that Universalism can, if it will, put on a vigorous and most profitable campaign of church extension in the State of Alabama, a program that in a very few years would become a pilot project in Universalist growth throughout the entire South.

We report also the further incontrovertible fact that if Universalists everywhere will do their *full share* in raising our current Unified Appeal funds your officials will have the means to do the job.

THE COUNCIL OF LIBERAL CHURCHES AND THEIR CHURCH PROGRAMS

THE depressing shadow of the late and unlamented Free Church Fellowship of America falls across our memory when we hear certain conversations relating to denominational projects and their relation to the Council of Liberal Churches (Universalist-Unitarian).

The substance of such conversations, and we hear them from both Unitarians and Universalists, is summarized in the suggestion, "Let's wait and see what the Council of Liberal Churches is going to do in this area."

Nothing could be more unwise than such an attitude become policy and practice. Unhappily that is just about what happened in the earliest months of the Free Church Fellowship. The results were a near disastrous slump in both of our fellowships. It took the aggressive vision of Frederick May Eliot and his associates of the Appraisal Commission to start the American Unitarian Association out of its doldrums. It has taken the last fifteen years to pull both churches back to the point where each has a vital program.

We can undo the whole business, we can unravel the whole fabric of a hard woven and most useful garment if we indulge in any long protracted romantic posture of admiration for our newly created Council of Liberal Churches.

Both Universalists and Unitarians need to take a ious and intelligent look at their recent history. ır histories have their important uses in guiding r contemporary policies.

A strong council of Liberal Churches can only ow out of strong and continued loyally supported iversalist and Unitarian Church programs. Comete good will toward and cooperation with the uncil of Liberal Churches does not preclude conued strong denominations. Indeed, it must have em to survive.

We must live in the house while we rebuild it. t's not, then, tear down our living room because voted to take down the garden fence.

THE MacLEANS OF ST. LAWRENCE

HIS year Angus H. MacLean, Dean of the Theological School at St. Lawrence University, begins s second quarter of a century of service to organd liberal religion. In late November the trustees, culty, students, and alumni of the school celeated the twenty-fifth anniversary of Dr. and Mrs. acLean's arrival in Canton. The occasion was a art warming affair organized and run off with both iciency and graciousness by Dr. Max A. Kapp. ke most events in the MacLean career, however, e tribute to the St. Lawrence Dean was but a pleast pause at the end of an ordinary hard day's labor hich made it not less but more significant.

Holding no ecclesiastical office, never the chairan of any all powerful appraisal commission, or ader of any organized reform group, Angus Macean has nonetheless been to the Universalist Church e most radical kind of reformer, revolutionist, d prophetic leader. This is so because he has en consistently, as he will continue to be, the od teacher who never loses sight of the individl's need.

Dr. MacLean's early students when they qualified Directors of Religious Education found few jobs depression days. They went where they could. oday many of them are holding important posts in cial service agencies and in colleges. Later gradtes have filled most important posts as state and gional field workers, and directors of education in ır churches.

Both the Universalist and Unitarian fellowships ve been quickened and strengthened by the edutional revolution of the last twenty-five years in hich Angus and Ruth MacLean have been key ures.

Universalists everywhere salute the MacLeans with gratitude and wish for them many more years of service in the great little school of the North Country.

TIME? YES, BUT SUFFICIENT TIME

OUR new general superintendent, Dr. Gibbons, has been duly installed and is hard at work. He is the right man for the job and so we take heart as we look into our future.

A few impertinent remarks are pertinent at this point. Universalists are quite susceptible to one of those less admirable qualities too common to Americans. This quality is best described as an impatient and at the same time romantic expectation of quick miracles from new leaders elected or appointed.

We need, therefore, to be on our guard in this matter. No man can strengthen the weak spots or even make stronger the strong points in a national organization without first thoroughly familiarizing himself with the entire structure, its history as well as its contemporary functioning. No responsible leader rushes headlong into the fray. And Dr. Gibbons is thoroughly responsible.

By the same token, responsible rank and file members do not pressure their chosen leaders into premature action.

Our legal associates have a mystic phrase we often hear. It goes, "Time is of the essence." Why the superfluous preposition we do not know. The phrase itself seems to imply hurry. It ought not. Time is the essence of life. *Sufficient* time is the very essence of success.

Give your new general superintendent ample time to get hold of his hard job.

A midsummer Youth Conference at Murray Grove

Conversations With Universalists

HELLO there, my fellow Universalist! Relax in an easy chair for a little chat in our humming beehive at 16 Beacon Street, Boston, called your "Headquarters." What a busy place this is from 8:30 A. M. to 5:00 P. M. daily and often far into the night! Typewriters clacking, mimeograph machines grinding, file drawers rumbling, telephones jangling, voices echoing from group meetings and individual conferences! Each employee of a relatively small staff strives to do the work of several in order to carry out the extensive programs voted at Universalist General Assemblies. And many unpaid volunteers cooperate in these sacrificial endeavors to serve all Universalists. Indeed, your "Headquarters" is a bustling center of denominational activity.

The crowded office schedule is a constant temptation to take home a brief case of work every night. But, doctors and psychiatrists assert that such round-the-clock slavery to labor is dangerous folly, a prime cause of jittery emotions, befuddled minds and sudden heart attacks. Business authorities say that such homework, save for occasional emergencies, is not indicative of much efficiency. So, this time I'm trying to talk with you via the typewriter at "Headquarters" instead of pecking out some thoughts at home as was done last month.

These words are being written on December 2, and the first of these experimental "conversations" has just appeared in *The Leader.* There has been no time to receive your reactions: what interests toward which you want these thoughts slanted or whether you want a monthly contribution from me at all. With the multitudes of other things Universalists do expect, it would be ridiculous for me to turn out material that no one really desires. Until some idea is gained of what is wanted, if anything, along this line, we'll just ramble a bit together on a get-acquainted basis.

It is rather frustrating to realize that what I say now will not be read by you until a month later, when my thoughts may be outmoded by time or not in accord with what might be on my mind then. Here's an example of another predicament. The installation on December 6 is currently uppermost in my thoughts—the significance of that event for which so many are expending so much energy and time. I suspect it will cost something, too. Wond and gratitude in anticipation are the most I ca express at this moment. But, I'd like to share wit you something of the feelings aroused by the actu ceremony. That is impossible until it has been e perienced. What I might write after the installatio would not appear until the February issue, and the it would no longer be a live concern.

Another instance is obvious. When writing i early November for the December issue, we wishe you a Merry Christmas. Yet, as I tap away now fo the January issue, Christmas hasn't even come an the New Year will be here before these words appea in print. Maybe I'll have to develop the talent o greeting card scribblers, who compose their doggere for chilly winter in sweltering summer.

A new year! Will it make any difference in us in the state of the world? It depends on us. Time i changeless and of itself makes no changes. But people change and make changes in time. The new year alone will not make us any happier or better individually or collectively, but it does afford a particularly challenging opportunity for us to improve ourselves and society. So, from all of us at your "Headquarters" to all Universalists, a Happy New Year and, more to the point, a Happy New *You!*

—BRAINARD F. GIBBONS

Whether thy work be fine or coarse, planting corn or writing epics, so only it be honest work, done to thine own approbation, it shall earn a reward to the senses as well as to the thought: no matter how often defeated, you are born to victory. The reward of a thing well done is to have done it.—EMERSON

Our Library Desk

PORTRAIT OF A CHRISTIAN GENTLEMAN

OUIS CRAIG CORNISH, INTER-
RETER OF LIFE
By Frances E. F. Cornish
Beacon Press, 1953
Price $2.00

A visitor once asked Dr. Cornish, en secretary of the American Unitari- Association, "Don't you find the utine tiresome?" To this he replied, Why, there is no routine. With us two days are ever alike. The variety d mystery of our work, the golden reads that weave themselves across r desks and out into the distance and yond our ken are part of the glory d the power of what we are all doing gether. Let us see the whole pattern. istorically speaking, dogmatism has en strong because it dominated the dividual and made enduring institu- ns. Liberalism by contrast, histori- lly speaking, has been weak because does not dominate the individual, t sets him free. Dogmatism easily heres into institutions; liberalism es not easily cohere into institutions . . it is slow to organize. *Yet our herence and our purposes increase."*

Here was one of the keys to Louis rnish's success as a church adminis- tor of free churches. He never be- me the slave of routine. His sensi- e spirit rose above the mere routine. ith patience and insight he led free en and free churches far along the ad of that higher freedom whose her name is responsibility.

Reading this too brief biography of uis Craig Cornish has taken me back er the years. I saw and heard Dr. rnish first when I was a young inister in a little Brooklyn church. saw and heard him and visited with m many, many times over the inter- ning years. From the very first to e last, he was simple and unpreten- us, giving the shy and the young e boon of a sincerely friendly spirit. lways he seemed what he was in irit, *one's colleague in the ministry.*

Dr. Cornish's appearance was de- ptive. He was small and slight of ture. All who were privileged to ow him, however, learned speedily at his body housed a noble spirit of sitively heroic proportions.

Here in brief narrative is an account of Dr. Cornish's work not only for American Unitarianism and American religious liberalism generally, but also of his monumental work in building an enduring world fellowship of religious liberals.

Dr. Cornish's first act after retiring from the office of President of the American Unitarian Association was to apply for Universalist Fellowship. He had previously refrained from so doing because he "feared that my action might conceivably be misconstrued, both among Unitarians and Universalists, as a semi-official act." He then said, "This afternoon as a Unitarian Minister without official position I apply for Universalist Fellowship . . . Our two great traditions, each of them precious in the history of this country, I believe to be supplementary."

Louis Craig Cornish was truly a great Universalist as he was a great Unitarian. His religion far transcended both denominations for his life was a practical demonstration that the most comprehensive kind of liberalism, far from being incompatible with Christianity, is in fact the highest form of Christendom.

—Emerson Hugh Lalone

CHRISTIAN WORSHIP
Some Meanings and Means
By George Hedley
The Macmillan Company, New York, 1953
Price $4.50

Since Dean Sperry's book, *Reality in Worship,* appeared in 1926, there has been a very real re-evaluation and appreciation of this one unique office of the church. Now there comes a book written by a "high-church" Methodist, if there is such a person, which is sure to be interesting and stimulating, and even controversial. The liberal will take issue with Hedley at many points, but none of us will fail to benefit from his observant insights and concrete suggestions.

He writes freshly. This is not ponderous reading. He is well-acquainted with the field of worship, and there is a real message here. All of us will find food for thought, and we will want to carry out many of the author's suggestions.

The study is oriented to the historic Christian tradition which, in the main, has conceived of worship as man's humble praise of his Lord and Maker, his disciplined practice of the presence of God. There is an emphasis here on an appreciation of our heritage which will cause us to be wary lest we try to return to tradition for more significant worship. There is an acknowledged commitment to God-centered action that will cause us to be careful lest we become so objective in worship that we snuff out its relevance to the congregation. I get the impression that Hedley is often extreme in an appeal to acknowledge our tradition; but perhaps he is but trying to counter-balance the sloppy innovations of amateurs who call themselves "original" and "creative" when they are merely different.

Aside from these cautions, there is much in the book to commend our reading it. The book is comprehensive in its treatment and appraisal of the Judao-Christian worship tradition. Church architecture, the liturgical year, historic prayer usages, appropriate music, clerical garb, and the effective actions of individuals in worship are all more than just "touched upon." Interesting and thought-provoking ideas such as the primacy of altar-directed prayer and the frequency of Communion are set forth. He argues for explicit aids to make implicit worship most effective. He shuns innovation that is not thought-out and that lacks the validity of centuries-old usage.

It is interesting to note that, in his survey of music, Hedley regards *The Hymns of the Spirit* as a commendable achievement in raising the standards of church music. He more than mentions Van Ogden Vogt's contributions to the field of worship. He praises Episcopalians and some Unitarians for the rediscovery of the primacy of worship, each in its own distinctive way.

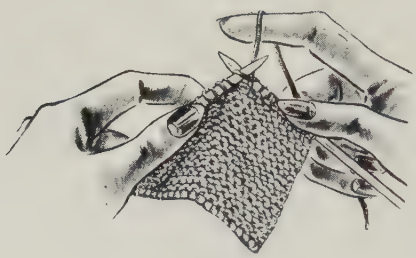
After reading the book you will want to retain it for reference and study. It is a sound work, fresh and intelligent.

—David C. Pohl

Association Of Universalist Women

16 Beacon Street, Boston 8, Massachusetts

"KNIT FOR KOREA"



There is no more tragic proof of the cruelty and devastation of war than the homeless and orphaned children left in its wake. Taking care of these hungry, ill and ragged victims of war presents one of the major problems of rehabilitation. The recent war in Korea destroyed land and property beyond anything we here in the United States can realize, but we need only look at pictures of Korean children to see how grave their needs are. The Korean situation has been further aggravated by the disastrous fire which occurred in November at Pusan, the main port of entry for supplies. Robert Ennson, of the Associated Press, reports: "Thirty thousand homeless in Pusan, about half of them children. These are the sad human by-products of the fire . . . ten thousand living in an Army warehouse." Thus, to the already stupendous task of war relief has been added this later calamity.

UNESCO has established an Emergency Relief for Korea gift coupon program to provide school classroom equipment, hospital supplies, and materials for the ill and handicapped. The Universalist Department of Service projects is co-operating in this UNESCO program, and gift coupons may be purchased from the Universalist Church, the money from which will go toward the purchase price of some particular units of equipment which have been allocated to our Service Committee. A book of the coupons costs $10 and it is hoped that local A.U.W.'s will share in this UNESCO project as a tangible evidence of our confidence in this United Nations Agency.

American Relief For Korea (ARK) has been sponsoring a gifts-in-kind program, shipping from their warehouses quantities of food and clothing. One of their programs is known as *Knit For Korea.* Children's socks, mittens, caps, sweaters, baby blankets, and afghans are among the items which they need and for which they supply the printed directions. This is a project which should interest individual, and groups of, Universalist women who like to work with their hands. Even those groups which already are sewing for some other cause might well divert part of their effort to this relief program for Korean children.

Write to the A.U.W., 16 Beacon St., Boston 8, Mass., for the *Knit for Korea Instruction Booklet* and the Information Blank on the Universalist Service Department UNESCO Gift Coupon projects.

"Let Us Use Our Hands So They Can Survive."

PROGRAMS FOR THE A.U.W.

Over a year ago, several program packets were assembled by the A.U.W. These packets are still available for use by local groups. Some of them must be reserved in advance and returned after they are used, since the contents are too costly for us to assemble them in any quantity. Other programs consist of mimeographed materials which need not be returned. While we may not yet be making the best use of the packets, the number of requests for them has been encouraging to your executive director.

The packets which have been enjoying the widest circulation are those which have been on the major topics recommended for study: The Crisis In Education, Family Life, The Status of Women, The Rumor Clinic, The United Nations and Its Specialized Agencies. Among the mimeographed programs which have been popular we would include: A Map Talk on Universalist Churches, *We Would Build Peace,* a Tableau presentation, Mrs. Smith Goes Shopping, A History of Christmas Carols, several quizzes and simple dramatic skits and finally, the slide lectures telling the story of our own service projects.

Several groups have reported using the programs as outlined in the 1953 *Yearbook,* the Radio-Drama *Around The World With Universalism* and the Socio-Dramas. The Dedication Day Service has already been used by many groups and will be used by many more for an Ash Wednesday program.

All of these programs are a departure from the usual "speaker" although we recognize that there are times when only a speaker will meet the need. However, in the preparation and the group participation of these less formal programs, we feel that Universalist women can develop an Education program of value to themselves and to their church. We hope that more groups will use the program packets during the coming year.

Department of Education

Universalist Church of America, 16 Beacon Street, Boston 8, Massachusetts

THE ROLE OF EXPERIENCE IN RELIGION AND EDUCATION

More than thirty years ago a Sun-ay School teacher said, "Boys and rls, the lesson for today is the Nine-enth Psalm and you must memorize before you go home." No one did mpletely; some didn't try. Words ch as "firmament" were unexplained d the boys and girls were not en-usiastic about Sunday School, to say e least.

Years later another teacher ap-roached the subject in a far more tal way. Memorization as such was t her goal. In connection with the urse, *We Discover Lights,* by Col-ns, she took the nine-year-olds to ake Geneva, Wisconsin, to the ob-rvatory where they were introduced some of its wonders. Later, in their wn home town, they planned a hay-ck ride on a starlit night out into e country. Those who had gone to e observatory told what they had arned. Another, who had an uncle ho was a navigator on a trans-Atlan-c plane, told about the influence of e stars on navigation. When the ildren had ceased speaking the teach-took her flashlight and her Bible d said, "Twenty-five hundred and ore years ago a man in Palestine oked up at the stars. He wasn't on y hay-rack. Perhaps he was lying on me spot of oasis where the grass was een and he, too, looked up at the ars and thought, 'How beautiful they re; no man made them; they were ere before I was and they will be ere long after I am gone.' Out of any such wonderings he (perhaps ith some of his people helping) rote the Nineteenth Psalm." Then e began to read the psalm, defining ords and suggesting interpretations s to meaning as she read. One boy id, "Do you mean to say someone ought that up twenty-five hundred ars ago?" and another one added, And wrote poetry like that?" When e ride was over and they were back the church, while the usual commit-e was preparing the refreshments, e boys who had raised these ques-ons, by their own choice, sought bles and began to memorize the Nineteenth Psalm. Their teacher had not asked but she had led them to the experience of appreciation of the fact and wonder of a starlit night, which appreciation the psalmist must have had before he wrote his psalm. Then she so read and interpreted the psalm as to awaken appreciation not only for its meaning but for the greatness of its poetic expression.

> On this page in October we wrote: "Whenever one thrills to, drinks in, the wonders and beauties and truths of life, one worships. It follows that one has no 'treasures of the spirit' inside unless one worships. It follows also that for the delight and growth of every day one needs to worship anew every day. Life knows spiritual starvation without it."

All this we have spoken many times and now put in written form both for its own value and to serve as a bridge, as it were, to other needed understandings.

This writer happens to have been born on a farm, to have so played and worked in the out-of-doors as long ago to have fallen in love with the natural world, to rejoice in it, to believe in it. In the little Universalist church at the cross-roads, she was never taught supernatural ideas of God, supernatural "miracles," and the like, although certain neighbors of other religious persuasion sometimes consigned her to "hell" because she didn't believe as they believed. Such ideas seemed then, as they seem now, beyond the experience of man, beyond proof, and ridiculous. Now they seem presumptuous. Isn't the man who presumes to define the vast reaches of the Universe of "God," and of the after-life being presumptuous?

Our definitions "have done us in," set man against man. Some who have thrown out impossible ideas of God have mistaken a false definition for Reality and therefore have stopped worshiping, stopped discovering, stopped believing in the life processes of the Universe, stopped rejoicing in the wonder of their own heart-beat.

Some ministers who have thrown over the old orthodoxies, and rightly so, confess that the impossible ideas of God they have known in their up-bringing make it impossible for them to use the term "God." They should understand that their lay people, reared in the liberal tradition, think of "God" not in supernatural terms but as the great unknown (but nevertheless real) life-force within Nature and within the human pulse-beat, which life-force they experience, rejoice in, believe in, and seek to live in harmony with as they progressively discover the nature of life in all its many manifestations. Whether they use the term or not, they are naturalistic theists. They are also humanists in that they believe in the finest possible development of man in relation to the Universe and to his fellowmen; they are humanists in that they recognize the only minds they have to learn and measure with are human minds, that inspiration is human inspiration, true or false according as it squares with the nature of things. Naturalistic theists and humanists walk common ground, hold common beliefs. Perhaps all that is needed is common recognition of the fact.

To this end, adult education is in order.

With children, the approach is not the approach of definition or of philosophical terminology (beyond the child's understanding) but of experience.

When boys and girls explore and fall in love with the wonders and nature of the out-of-doors, they are discovering, worshiping, growing and building a faith in life.

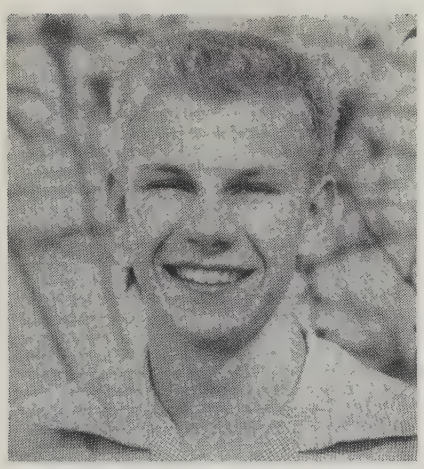
Worship comes not alone in relation to Nature; it comes also through human fellowship and deed and creativity. We are inspired and instructed by other men; we know joy and meaning when we also have been creative.

Religious experience came to other men in other times. Let it come also to all of us in our time.

—Edna P. Bruner

News of Churches and Church People

UNIVERSALIST YOUTH RECIPIENT OF EUROPEAN SCHOLARSHIP



Teddy Atmore, son of Mr. and Mrs. Edward Atmore of Santa Paula, California, spent the summer in Germany as a recipient of an American Field Service summer scholarship. Young Atmore, a junior at the Santa Paula High School, lived two and one-half months in a European home, learning customs of the country and ways of its people.

The scholarship awarded Atmore is sponsored by the American Field Service and was made available to a Santa Paula student because of the Santa Paula High School having had exchange student Hildegard Zanssen of Germany in its student body during the past year.

HOLLYWOOD VISUAL PROGRAM

The Universalist Church of Hollywood has instituted a Sunday evening program of sound motion pictures on the two general themes of *Psychology and Modern Life* and *World Affairs.*

A showing of an hour and a quarter of films is followed by discussion and then a social and refreshment period. According to Sheldon Shepard, the minister, the first few film programs, directed by Paul Dees, a student for the ministry, indicate that this new venture will be of great value both to the community and to the church.

ONTARIO UNIVERSALIST CONVENTION

The seventy-fourth meeting of the Universalist Church of Ontario was held in the Olinda church on October 24 and 25, 1953.

At 10:15 on Saturday the president, Mrs. Myrtle Dresser, opened the Convention and appointed the sessional committees. Mrs. Florence Burk led in a short devotional period.

At 11:15 A. M. the Rev. Russell Lincoln of Farmington, Michigan, delivered the Occasional Sermon. His theme, *The Supreme Worth of Every Human Personality,* was especially fitting on this eighth birthday of the United Nations. Mr. Lincoln stated that he felt the United Nations is an outgrowth of this belief, and that it is the most advanced product of man's thinking to date.

Dinner was served in the parish house to all present including friends from Blenheim. Special guests, the Rev. Willard O. Bodell and Mrs. Bodell of Liberty, Michigan, were present at the entire convention. Mr. Bodell served the Olinda church as pastor from 1903 to 1907. This being his first visit since that time, he noted many changes from the "horse and buggy days" to this age of "get up and go." He said that he thought that the churches needed more of the "get up and go" action.

At the afternoon session, a committee was appointed to make plans for the seventy-fifth anniversary next year. Officers elected were Albert Bruner, president; Mrs. Florence Burk, vice-president; Mrs. Myrtle Dresser, secretary; George P. Whaley, treasurer.

Several of those present remained for a potluck supper and later a musical program in charge of Mrs. Albert Bruner was enjoyed by all, opening with the singing of *O Canada and America.* Mrs. Paul Orton gave a reading, then Albert Bruner sang several solos and led in a sing song accompanied by Mrs. Bruner. Winston Upscott gave trumpet solos accompanied by Mrs. Florence Dresser, and Ruth Ann Longland and Janet McDonald played accordion duets. A playlet entitled *Advice to the Lo lorn* was ably presented by M Moore's church school class. A soc hour followed.

The regular church school servi was held at ten o'clock on Sund followed at eleven o'clock by a pu lic Worship Service with the Re Stewart Moore in charge. The Re W. O. Bodell preached on *The I visible World.*

NEW CHURCHES, NEW MINISTERS, NEW SERVIC PROJECT IN ILLINOIS

Universalism in Illinois is hum ming with activity.

It began when the five States in th Midwest joined together to hire full-time regional director. Since th Rev. John MacPhee came on the jo over a year ago, great activity has bee evident all over our State.

The first step came with the forma tion of the new All Souls' Churc at LeClaire Courts. This newes church is growing steadily and de veloping new groups and activitie every month.

The Stockton Universalist Church which has had a part-time ministe for many years, has suddenly come to life and is offering a substantial sal ary for a full-time minister.

The Urbana Church, where Mr Cole visited last week, has been an aided church for ten years or more Now they are entering a new program, increasing their budget considerably, and have called the Rev. Earle T. McKinney from Massachusetts to be their new minister.

The Galesburg Church has had a part-time minister for ten years, but i now sensing new life in the church and making plans for calling a full-time minister.

In addition, the Universalist Service Committee has opened the new Community Center at LeClaire Courts and hired a full-time social worker to organize the program. The Center wil be called *Ryder House,* in memory o Dr. William Henry Ryder, the grea minister of St. Paul's Universalis Church from 1860 to 1882.

ERMONT AND QUEBEC 20th CONVENTION

The 120th annual session of the rmont and Quebec Universalist Uni- ian Convention was held Saturday, tober 17, in St. Paul's Universalist urch, Rutland. Seventy delegates re present from twelve member urches.

The theme of the meeting was *Developing Local Churchmanship.* The ynote talk, ". . . through Education," s given by the Rev. Edna P. Bruner, ector of the Department of Educa- n of the U.C.A., in the morning sion. Following the luncheon, the men met for the annual meeting of state and provincial A.U.W. e resource speaker was Mrs. John Miller, Newark, N. J., national U.W. treasurer. At the same time, men met with H. Talbot Pearson, ecutive director of the Unitarian ymen's League, as resource speaker. airman of this session was Arthur Bigelow, Jr., of St. Johnsbury. emes of these meetings were ". . . ough Women's Work," and ". . . ough Men's Work."

The preacher for the evening serv- was the Rev. Philip R. Giles, as- tant to the general superintendent the U.C.A. His subject was ". . . ough Co-operation."

The morning worship period was by the Rev. Robert S. Miller of rlington, minister of the Unitarian urch. The Rev. Mounir R. Sa'adah, nister of the Woodstock Universalist urch, was leader for the evening vice.

One of the highlights of the meet- was the presentation of a citation m the U.C.A. to the Rev. Dr. arles Huntington Pennoyer by the v. Dr. Fenwick L. Leavitt, Jr., min- er of the Barre Universalist Church. . Pennoyer, now in Valley Falls, I. was formerly secretary-superin- dent of the Vermont and Quebec nvention. This citation was one of se originally presented at the An- ver General Assembly. Dr. Pen- yer was ordained to the Universalist nistry fifty-four years ago.

Presiding at the business sessions of Convention was the Rev. Clifford Stetson, minister of the Springfield iversalist Church and president of Board of Trustees. Officers' re- rts, and those of committees were heard and accepted by the delegates. Among the recommendations were these: further study on the proposed joint superintendency with New Hampshire; sponsorship of another series of Churchmanship conferences; support of the growing youth activity in the Convention and sponsorship of scholarships to Ferry Beach and Beaver Lake; further use of radio; another ministers' conference; and continued support of the St. Lawrence Emergency Campaign. Among the resolutions was one to convey the Convention's appreciation to Dr. Cummins on his retirement for the character of his leadership through the years; and another to Dr. Gibbons, to express a pledge of co-operation and assistance from the ministers and people of Vermont and Quebec.

Trustees elected were William H. Hardin, Northfield; the Rev. Clifford R. Stetson, Springfield; Mrs. Henry R. Wilcox, Bethel; and Albert R. Stoddard, North Hatley, Quebec.

Officers of the state and provincial A.U.W. elected were Mrs. Clifford R. Stetson, Springfield, president; Mrs. Arthur G. Bigelow, Jr., St. Johnsbury, vice-president; Mrs. Langdon Cummings, Barre, secretary; and Mrs. H. L. Scott, Montpelier, treasurer.

At a re-organization meeting of the Board of Trustees on October 26, Mr. Stetson was re-elected president; Elmer C. Warren, Montpelier, re-elected vice-president; William H. Hardin, Northfield, re-elected treasurer; and Carroll Fenwick, Jr., Barre, re-elected secretary. —CARROLL FENWICK, JR.

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INSTALLATION

ALBERT F. ZIEGLER was installed as minister of the First Universalist Church of Providence, R. I., November 22, 1953.

The Invocation and Installation Prayer were offered by the Rev. John E. Wood, minister of the Murray Universalist Church, Attleboro, Massachusetts.

The Scripture was read by the Rev. Henry H. Schooley, minister of the Church of the Mediator, Providence, and superintendent of Rhode Island Universalist Churches.

Dr. William Wallace Rose, minister of the First Universalist Church, Lynn, Massachusetts, was the preacher. Dr. Rose spoke on *Is the Church Important to You?*

Welcome from the churches of the city was brought to the new minister by Dr. Earl H. Tomlin, secretary of the Rhode Island Council of Churches. Greetings from Providence churches were brought by Dr. Albert C. Thomas, minister of the First Baptist Church.

The Act of Installation was led by the Hon. Fred B. Perkins, president of the church.

The Benediction was pronounced by the Rev. Albert F. Ziegler.

A reception for Mr. and Mrs. Ziegler was held in the vestry of the church following the installation.

WATERVILLE MEN'S CHURCH SERVICE CLUB

Donald McMillan, minister of the Universalist-Unitarian church of Waterville, Maine, reports:

"No experience in my more than eighteen years in the ministry has been more encouraging than the splendid spirit that has developed among the men of our Church recently. It grew out of a fresh realization by some of our men that our Church could be much more effective, and their own lives enriched, if our men — more of them — were more active in the life of our Church.

"Out of this came a special meeting of our men last week, at which they formed the *Universalist-Unitarian Service Club,* with the following officers: president, Albert W. Larsen; vice-president, Carl C. Piper; secretary, Wilfred E. Hatch; treasurer, Ashton Richardson."

DENOMINATIONAL DIRECTORY

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Vice-Chairman of the Board: Mr. Wilson C. Piper, 50 Federal Street, Boston, Mass. (Chairman of Department of Investments).

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Treasurer: Mr. Howe Anderson, c/o J. C. Penney Store, Concord, N. H.

Assistant Treasurer: Miss Edith Lewis, 16 Beacon Street, Boston, Mass.

Trustees:

Miss Ida M. Folsom, Box 361, Tarpon Springs, Florida (Chairman of Department of Survey and Evaluation).

Dr. Donald B. F. Hoyt, 150 South Clinton Avenue at Court, Rochester, N. Y. (Chairman of Department of Publications).

Dr. Max A. Kapp, 13 College Street, Canton, N. Y. (Chairman of Department of the Ministry).

Rev. George M. Lapoint, c/o Universalist Church, 3rd Street, and 3rd Avenue, S.W., Rochester, Minn. (Chairman of Department of Education).

Mr. Holbrook Mulford, 814 North Oak Park Avenue, Oak Park, Illinois. (Chairman of Committee on Budget and Control).

Mr. Wilson Piper, 50 Federal Street, Boston 10, Mass. (Chairman of the Department of Investment).

Mr. J. Albert Robinson, 34 McKeen Street, Brunswick, Maine.

Mrs. Clinton Lee Scott, 474 Lexington Street, Waltham, Mass. (Chairman of the Department of Church Extension).

Mr. Levon Seron, 81 No. Chicago Street, Joliet, Illinois (Chairman of the Department of Business Administration).

Dr. Gustav H. Ulrich, 9 Hanover Street, Concord, N. H. (Chairman of the Department of Service Projects).

Central Fellowship Committee: Dr. Emerson Hugh Lalone, Chairman, 16 Beacon Street, Boston, Mass.

Director, Department of Education: Rev. Edna P. Bruner, 16 Beacon Street, Boston, Mass.

Director of Youth Activities: Miss Alice M. Harrison, 16 Beacon Street, Boston, Mass.

Director of Department of Service Projects: Rev. Dana E. Klotzle, 16 Beacon Street, Boston, Mass.

Acting Director of the Unified Appeal: Miss June A. Burns, 16 Beacon Street, Boston, Mass.

Association of Universalist Women

Mrs. Benjamin B. Hersey, President; Mrs. J. Russell Bowman, Director; Mrs. Daniel L. Taylor, Camp Secretary; Mrs. Dorothy Harrison, Office Secretary, 16 Beacon Street, Boston, Mass.

Universalist Youth Fellowship

Miss Rozell Royall, President, 310 Beaman Street, Clinton, N. C.

Association of Universalist Men

Mr. Cyrus F. Springall, President, Sunset Road, R.F.D., Andover, Mass.

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Mr. David L. Peirce, President, 41 Locust Avenue, Lexington, Mass.; Dr. Emerson Hugh Lalone, Acting Manager, 16 Beacon Street, Boston, Mass.; Mr. S. George Jigarjian, Treasurer, Bronson Building, Attleboro, Mass.; Miss Alice E. Dorr, Clerk.

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Brainard F. Gibbons

BITUARIES

ARAH MERRIMAN OWERS

Mrs. Sarah Merriman Powers of 37- Eightieth Street, Jackson Heights, eens, a past president of the Metro- itan Alliance of Universalist Wom- in both Boston and New York, d at Horace Harding Hospital, nhurst, November 14, after an ill- s of several weeks.

Mrs. Powers was the wife of Wal- e M. Powers, a copy editor on the ional desk of *The New York nes.* She was a member of the men's societies of the Universalist urch of the Divine Paternity at ntral Park West and Seventy-sixth eet and the board of trustees of the apin Home for the Aged in Ja- ica, Queens.

Born in West Harpswell, Me., the ghter of Paul Sprague and Susan ndall Merriman, she moved to nswick, Me., as a girl. In 1910 she s graduated from the Leland Powers ool of the Theatre in Boston, and s married the afternoon of her grad- ion day.

Mrs. Powers later came to New rk, where she taught expression and ce, and gave programs of mono- ues and poems for women's organi- ions. From 1921 to 1937 she lived Arlington, Mass., where she acted and directed plays for the little the- e group, The Friends of the Drama, l took an active part in Univer- st Church affairs.

Surviving also are two daughters, s. Susan Powers Brown of Jackson ights and Mrs. Gordon S. Light of ver Spring, Md.; two granddaugh- s, and a brother, Alden D. Merri- n of Brunswick.

AURA C. FOSHER

Mrs. Laura C. Fosher died in her me in Troy, Ohio, October 17, 1953. s. Fosher was the widow of the late v. J. B. Fosher, a Universalist minis- Mrs. Fosher had been ill the last years of her life and had been con- ed to her home. Her cheerfulness ll times was an inspiration to those o cared for her and to those who ted her. Funeral services were ducted in Troy by Rev. Harriet E. ley, Springfield, Ohio, October 21, 53. Burial was on the Fosher fam- lot in Fincastle, Indiana.

HAROLD SMITH MACPHERSON

Harold Smith MacPherson died at his home in Somerville, October 28, of a heart attack. He was fifty-eight years old. Mr. MacPherson worked in the plumbing trade as a Master Plumber. He came to the Universalist Church in Cambridge, Massachusetts, in 1914; served in France in the U. S. Infantry; married Doris E. Hicks in 1921 and joined the West Somerville Universalist Church; there he served for many years on the Board and was also a Deacon.

He is survived by his wife, Doris Hicks MacPherson, a life-long Universalist and his three sons; the Rev. Robert Harold MacPherson, minister of the First Parish Church in Dorchester (Unitarian); Mr. Wallace Carlton MacPherson, employed by Kimball's, Inc., Commercial Stationers, of Claremont, New Hampshire; and the Rev. David Hicks MacPherson, minister-at-large for the Universalist Church of America in Silver Spring, Maryland.

FRANK J. ARNOLD

Dr. Frank J. Arnold, well-known retired Brooklyn educator, died in a Brooklyn hospital November 3, 1953. Dr. Arnold was a charter member of All Souls' Universalist Church, Ocean and Ditmas Aves., and for twenty-five years was chairman of its board of deacons, retiring from that post in 1951.

Former head of the Brooklyn Teachers Association, Dr. Arnold had been active in promoting the welfare of teachers and the developing of character among boys and girls of school age. He was a past president of the Brooklyn Principals' Committee and the Brooklyn Protestant Teachers Association and other organizations.

Dr. Arnold was born May 31, 1872, in Middleport, N. Y. After attending Medina (N. Y.) High School, he entered St. Lawrence University, from which he was graduated as valedictorian in 1896. Four years later he received his master's degree from St. Lawrence and about fifteen years ago was further honored by that university with the degree of doctor of pedagogy.

Dr. Arnold, a member of the Municipal Club of Brooklyn for thirty-seven years, was a former president of the club and had been president of the St. Lawrence Alumni Association and the St. Lawrence Club of New York. He also had been a leader in the South Midwood Residents Association.

On June 28 Dr. Arnold and his wife, the former Sybil Bailey, celebrated their fifty-third wedding anniversary.

Besides his wife, he is survived by two daughters, Mrs. Elizabeth Seitz, and Eleanor Arnold; a son, John B.; a sister, Mrs. Margaret A. Hatch, and four grandchildren.

Funeral services were held in All Souls' Universalist Church, Brooklyn, November 5. Dr. Cornelius Greenway officiated.

A.U.W. HIGHLIGHTS OF 1953

Aiko Onishi, the talented young pianist who graduated from the Eastman School of Music with high honors, is now studying there under a grant from the Japan Society. Universalist women sponsored Aiko's undergraduate training.

Approximately fourteen hundred persons from twenty-seven states, Washington, D. C., Germany, Netherlands, the Philippines and Canada, visited the Birthplace of Clara Barton during the past year.

Three hundred and sixty-five diabetic children, largest number in the history of the camps, enjoyed the past season at the Clara Barton Camp and the Elliott P. Joslin Camp.

In addition to the over-all A.U.W. service projects many of the State A.U.W.s have helped to support projects within their own state. A few of these are listed here: Homes for Aged Persons, Bethany Union For Young Women, American Indians, Student programs on college campuses, Aid to Dependent Children, Migrant programs, Scholarships for Religious Education Students at St. Lawrence University, Summer Institute properties, Church Extension programs, Youth Camps, Work for Blind, American Leprosy Mission.

The A.U.W. Program Packets have been widely used by A.U.W.s throughout our churches, an indication that our women are taking more interest in an education program.

The loyalty and financial support of Universalist women has made possible whatever gains have been made dur-

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WILLIAM C. GARNER
Headmaster and President

The A.U.W. contributed approximately $7,000 to the Universalist Unified Appeal, this money being allocated to the work of the Department of Service Projects, Department of Education, Summer Institutes, and Public Relations.

ing 1953. There still remains the last half of the church-year in which even more good things can be accomplished, and we are confident that we shall continue to advance in our promotion of the total program of the Universalist Church.

Sixteen Universalist women have become members-at-large of the A.U.W. through the efforts of Bernice Cunningham, chairman of the Committee for Universalist Women of the Wider Fellowship. Many of the women to whom Miss Cunningham has written have contributed to *The Bulletin* and the service projects.

ANNUAL MEETING, DOOLITTLE UNIVERSALIST HOME

The annual meeting of The Doolittle Universalist Home for Aged Persons, Inc. will be held at the Doolittle Universalist Home for Aged Persons, corner of Bird and Baker Streets in Foxboro, Massachusetts on Wednesday afternoon, January 27, 1954, at two o'clock.

—LOUISE P. INMAN, *Clerk*

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MEETING OF DIRECTORS MIDWEST UNIVERSALIST CONFERENCE

The directors of the Midwest Universalist Conference met recently in Chicago, Illinois, to transact business of the Conference.

The resignation of the Rev. George M. Lapoint as president was regretfully accepted by the directors. He had served as chairman of the first committee and has served so faithfully as president for three years.

The regional superintendent, the Rev. John S. MacPhee, reported three ministers have been established in the Midwest area. The Rev. Carleton M. Fisher, Wausau, Wisconsin, the Rev. Earl McKinney, Urbana, Illinois, and the Rev. Ernest Whitesmith, Mitchellville, Iowa.

The officers elected to the respective offices of the Conference are — president, Mrs. Edgar C. Wilson, Wausau, Wisconsin; vice-president, Dr. Arthur W. McDavitt, Muncie, Indiana; secretary, Miss Louanna Wilson, Peru, Indiana; treasurer, Mrs. Thomas Wildman, Mitchellville, Iowa.

Mr. Lapoint appointed the following committee: Mrs. Wilson, president, Mr. MacPhee, regional superintendent, and the Rev. Donald Thompson, Chicago, Illinois, the Rev. Robert Rice, Oak Park, Illinois, the Rev. Carleton M. Fisher, Wausau, Wisconsin, to serve with a like committee of the Western Unitarian Conference for the purpose of discussing areas of co-operation between the two bodies.

The directors voted to accept the invitation of the Universalist Church in Webster City, Iowa, to hold the next biennial meeting of the Conference in conjunction with the Iowa Convention in May or June of 1954.

—LOUANNA WILSON, *Secretary*

A CHURCH WINDOW FOR THE ASKING

The Universalist Society of Salem Center, New York, has a memorial church window which it will give to any Universalist church that wishes it. The window is described as "A Gothic window about ten by fifteen feet made up of two smaller windows, one depicting St. Paul and the other Dorcas."

Any church group interested should communicate with Frederic F. Nelson, Salem Center, New York.

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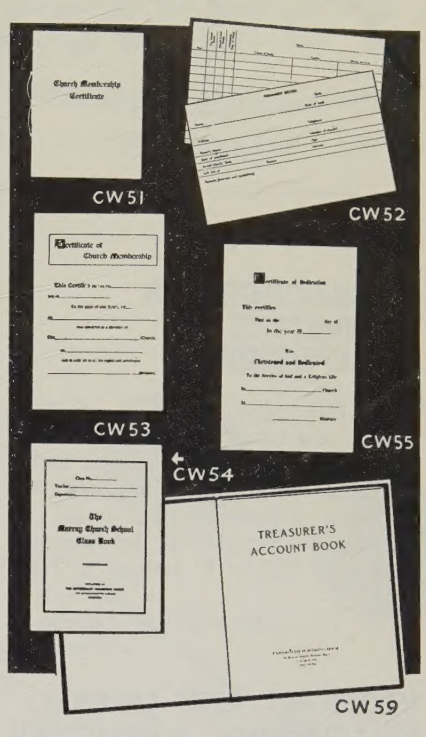

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NOTICES

MASSACHUSETTS COMMITTEE OF FELLOWSHIP

On November 10, 1953, renewed for one year Letter of License of James D. Hunt; renewed for one year Letter of License with right to adminster Christian ordinances of Edward C. Dimock, Jr.; transferred the Letter of License of Leland P. Stewart to New York.

—EARLE T. MCKINNEY,
Secretary

VERMONT AND QUEBEC FELLOWSHIP COMMITTEE

Granted Letters of Dismissal and Recommendation to: Rev. Donald L. Osborn, Gilmanton Iron Works, N. H.; Rev. Warren P. Waldo, Craftsbury Common, Vermont; Rev. George P. Weiss, Wallingford, Vermont.

Approved Application for Reciprocal Fellowship from: Rev. Donald W. Morgan, an ordained clergyman in the Congregational Church, serving the Northfield, Vermont United Church.

Approved Application for Renewal of License and authorized administration of Christian ordinances for Carl J. Nelson, Derby Line, Vermont.

—CARROLL FENWICK, JR.
Secretary Pro Tem
November 13, 1953

A small boy had to apologize for forgetting his aunt's birthday. He wrote: "I am very sorry I forgot your birthday. I have no excuse, and it would serve me right if you forgot mine on Friday."

—THE WATCHMAN-EXAMINER

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